

THE  
DAY OF  
SALVATION.

OR,  
A HOMILY UPON  
the bloody Sacrifice of  
CHRIST, or his *Death*  
and *Passion*.

Written, and intended onely for  
private *Meditation* of a most  
*Noble and Vertuous Lady*,  
on Good-Friday last, but  
since thought worthy the  
publique view.

---

By *Anthony Stafford Gent.*

Printed at London by N. and I O. for  
Daniel Frere at the Red Bull  
in Little Brittain, 1635.

THE  
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42. MOITALAN?

47  
HOMELY UPON  
to collect  
demonstrations

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TO THE MOST  
Happy Mistresse of  
all imaginable *Graces*,  
which beautifie and en-  
noble both *Body* and  
*Mind*, the Lady  
THEOPHILA  
COKE.

Madame,

 His censorious  
Age wants  
not many  
who judge  
of *Bookes* by their Vol-  
ume, and such will  
thinke the *Dedication* of  
this short *Discourse* ra-  
ther

# THE DAY OF

4. REDEMPTION.

4. HOMELY UPON

of bloody sacrifice of  
Christ his death

of his blood and his death


of his blood and his death

of his blood and his death


of his blood and his death

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ther

< *The Epistle*

64  
7  
ther a Disparagement  
then an Honour to your  
*Ladiship*, not confide-  
ring the Dignity of the  
*Contents*, nor the limits  
of a *Homily*. The curi-  
osity of this their Vo-  
luminous Ignorance, I  
shall very shortly satisfie  
by placing your *Ladi-  
ships* name before a farre  
greater *Worke*; which  
(*Heaven assisting*) may  
Eternize You and it selfe.  
In the meane time, to  
the more knowing, this  
*Treatise* will appeare as  
great in *Value* as small in  
Bulke.

## Dedicatory.

*Bulke.* The Subject of it  
is the *Object* of our faith,  
and the *Worker* of our  
*Redemption*, *Christ Iesus*,  
without whose meritorious  
*Oblation* man were  
more miserable then the  
*Beasts* themselves, or the  
very *stones* he treads on,  
to whom there is no  
paine after this *Life*, no  
*Hell* awarded. Had not  
*He* endured unexpressa-  
ble *torments* on the  
*Crosse*, wee had never  
beene partakers of the  
inconceivable *ioyes* in  
*Heaven*. It is not with

< *The Epistle*

as Christians, as with  
the Heathen; for the ri-  
sing of the Sunne they  
adore brings them *light*,  
but the setting of the  
Sunne we worship gives  
us an *Eternall Day*. This  
*bitter Passion* of his, that  
wee might remember  
hee instituted his *last*  
Supper; the principall  
time of whose *Celebra-*  
*tion* is now at hand. You  
have a Soule cleare, and  
prepar'd to entertayne  
this Royall Guest, in  
whom *Maiesty*, and *Hu-*  
*mility* gave each other  
the

*Dedicatory.*

the first kisse. You have  
the *peace of Conscience*  
farre above that of *Na-*  
*tions*, which commonly  
is made upon *necessity*,  
and broken upon *advan-*  
*tage*, whereas this is  
fixt (*like the great Infu-*  
*ser of it*) and transcends  
all humane *happinesse*  
whatsoever. You have  
a *Charity* ready to em-  
brace all that meete it,  
and to pardon all that  
provoke it, You are  
friends with all, and  
surely none Enemies to  
you. If any such there

A s are,

< *The Epistle*

are, they can be no other then the *Windfalls* of *Nature*, such as neither *Vertue*, nor any of her generous *Brood* will stoop to gather. You have no crying *Vices* that call upon *GOD* for *Vengeance*, but crying *Vertues* you have many, which call upon Men for applause & admiration. These perfections of yours, *Madame*, will receive, if no encrease, certainly no diminution by the pervfall of this sad *Discourse*

*Dedictory.*

*course*, which will infect you with sorrow ; but such a noble one, as will well become you, and render you *amiable* in the eyes of your *Redeemer*. *Hec* long preserve your *Ladiship* on earth, a glory to your *Sexe, Name, and Nation*, and give *You* a seate in *Heaven* next your most excellent *Mother*, the very imputation of whose pious and *Heroicke* actions is able to restore luster to a Family as long lost to Honour,

*The Epistle, &c.*

nour & Vertue as Yours  
hath enjoyed their glo-  
rious Shine. And this  
prayer shall be as exten-  
sive as the life of

*Madam,*

*Your Ladships most  
humble loyall  
servant,*

*Anthony Stafford.*

*T O*



c.

Yours  
r glo-  
d this  
sten-



To the Peninent  
Reader.

**S**ome more ac-  
cute then mo-  
dest, affirme  
that the Re-  
demption of the World  
is a more powerfull worke  
then the Creation: a holy  
Reverence forbids me to  
compare such Transcen-  
dents, but upon the war-  
rant of Truth, I dare  
maintayne that man for  
whose

To the Reader.

whose use and service all things visible are made without this last, saving oblation of our Saviour had been the most wretched of all Creatures.

G O D at first fram'd him of Earth, and Created him after his owne Image, but he ungratful, disobedient ; proud, arrogant , ambitious, aspiring to be like his Maker in Knowledge, became most like the Di-vill his seducer in wickednesse.

In this desperate Estate  
was

To the Reader.

was Man, damn'd ere  
borne, and once concei-  
ved was no other then a  
vile froth, or a coagula-  
tion of impure blood,  
which turn'd into flesh,  
nurs'd, and brought up  
with never so great care  
becomes at length the  
food of Wormes. He  
being such, perswaded  
the Lord of Heaven and  
Earth (in whose sight  
the very Starres them-  
selves are darke and im-  
pure) to take upon him  
what in man was so ab-  
ject, the image of his  
hu-

< To the Reader.

humanity. Which when  
hee had assumed hee  
came into the World,  
and sought in vaine for  
a place of Repose, and  
finding none amongst  
men, hee tooke up his  
lodging with the beasts.  
Yet doubted hee not, but  
man upon a more fami-  
liar conversation with  
him, would be wonne by  
his all-saving Doctrine,  
his infinite benefits, and  
his stupendious miracles  
at least gently, if not  
Roally to receive him.  
Wherefore hee applie  
him

## To the Reader.

when himselfe wholly to gayne  
hee his affection, with whose  
world, Nature he was in love so  
e for many thousand yeares be-  
and fore hee tooke it on him,  
ongst himselfe confessing: His  
p his delight to be amongst  
asts. the Sonnes of men. All  
, but his actions tended to the  
ami- contentment of this his  
with beloved. If any Widow be-  
ne by wailed her only sonne, if  
ine, any sister her brother, he  
and restorcd life to both.  
cles Where bread was wan-  
not ting his miracle suffic'd.  
im. Hee did not abhorre the  
lie & company of Publicans  
him and

< To the Reader.

and Sinners. This Heavenly Physitian stood alwayes environ'd with these internall Lepers, whose perfect cure hee made his first care. At length when he did confidently (as wel he might) expect at least thanks for these his innumerable Graces and Favours, he found nothing lesse. When with a longing thirst he lookt for Grapes from his Vineyard, she produc'd him nothing but Thornes, with which (as full of scorne, as void  
of

## To the Reader.

of pitty ) she crown'd  
and pierc'd his sacred  
head.

*To expresse my selfe  
more clearely ; hee dyed  
by them whose conver-  
sion hee had labour'd li-  
ving , and whose Sal-  
vation hee prayed for  
dying. This inhumane  
Act of theirs, though in it  
selfe most horrid and ab-  
hominable ; yet to us was  
infinitely advantagious ;  
for by this his plenary re-  
demption , the defect of  
our satisfaction is sup-  
plied.*

Yet

< To the Reader.

Yet without application  
of this Divine Remedy  
to our infected Soules,  
they will still retayn their  
malignity. For as hee  
who hath heard of Sugar,  
yet hath never tasted it,  
knowes the name of Su-  
gar, but of the sweete-  
nesse and Vertue hee is  
utterly ignorant: So hee  
who onely heares and  
knowes there is a Christ,  
but doth not by Faith rel-  
ish his meritorious suf-  
ferings, hee may be well  
acquainted with the name  
of Christ, but hee is a  
stranger



## To the Reader.

stranger to his merits and  
Passion. Let us not de-  
ceive our selves, my con-  
doling Reader, through a  
ny wayne hope of enioying  
a blessed and eternal life  
by any other way: for nei-  
ther by the Academy new  
or old, nor by the curious  
disputes of \* Lyceum, nor  
by any other \* The Schoole  
meanes in of Aristotle,  
Heauen, or on neere Athens.  
Earth, within our selves  
by the observation of the  
Law, nor without us by  
the deserts of other holy  
men, or Angell are wee

sa-

7  
To the Reader.

saved, but by the Voluntary shedding of his most precious blood. Let us not therefore loose the interest wee have, in his Crucifixion, but make it appeare by the purity and sobriety of our lives, how much wee represent the bitternesse of his Death.

Though wee are in the World; yet let us shewe we are not of it, & though in the flesh, yet freed from his Empire and power; let us follow this our Triumphant Redeemer, though

## To the Reader.

though not in Body, yet  
in Soule, in longing, and  
affectionate Vowes and  
Wishes, and on the wings  
of Contemplation flye  
to his Crosse. There let  
us lay downe all our un-  
cleane, lustfull, and re-  
vengefull thoughts, our  
Pride and fond opinion of  
Science, the vanity and  
ryot of our youth, the A-  
varice and morosity of our  
Age, together with the  
whole swarme of our in-  
firmities.

Neyther let us only lay  
them downe, but with  
knees

<  
To the Reader.

Knees cleaving to the  
Earth, with Eyes fixed on  
Heaven, with sighs and  
groanes fetcht from the  
very center of our peni-  
tent hearts invoke him  
to bury them so deepe in  
his oblivion, that they ne-  
ver rise up in iudgement  
agaynst us. Amen Lord  
Jesus, Amen,  
Amen.

THE



THE  
 DAY OF  
 SALVATION:

OR

A HOMILY UPON  
 the Bloody *Sacrifice* of  
*Christ*, or his *Death* and  
 PASSION.

**I**n His Day, this  
 saddest of dayes,  
 our Sweetest  
 Saviour, ( who not  
 B only

only tooke upon him  
our Nature, but to re-  
scue it also out off the  
iawes of Death and Hel)  
by those to whom,  
and for whose cause  
hee came, whom be-  
fore he had saluted by  
his *Embassadours*, and  
warned of his ap-  
proach (*Earth* being  
strucken with trem-  
bling, and *Heaven* with  
blindnesse) was brought  
to

to a most execrable end,  
The sad remembrance  
whereof rather re-  
quires the teares of the  
faithfull, then the E-  
loquence of Oratours:  
wherefore I must leave  
mine eyes to deliver  
that which my Pen  
cannot. A holy Ex-  
tasie is heere more  
seemly, then a curi-  
ous Inquisition; the  
Passion of Christ being

4      *The Day of*  
*as inexplicable as his*  
*Generation*, which all  
*daring spirits* hitherto  
*haue failed to explain,*  
*though not their own*  
*insolent ignorance in the*  
*bold attempt.* We may  
aswell conceive how  
*Iesus* upon the *Crosse*  
had the particuler *I-*  
*deas* in his minde of  
all those for whom he  
was to *suffer*, as how  
he endured the *extrea-*  
*mity*



mity of those torments. Whosoever will rivet his soule into the languishing life of this blessed one, shall finde it nought else but an extended torture. Whether the Epistle of Lentulus to the Senate of Rome bee Authentick or no, I know not; sure I am, many things in it are consonant to truth,

6. *The Day of*

and this particular especially, that this deare *Master* of ours was never seene to laugh, but to weep often.

Alas, at what should hee laugh? to see his owne people not owne him, eyther for their lawfull King, or potent Redeemer? needes must hee be afflicted for the ingratitude of their

their *hearts*, but more  
for the danger of their  
*Soules* : for hardly  
would they be *induced*  
to undergoe the *Spi-*  
*rituall* yoake , that  
would not put on the  
*Temporall*.

Should hee laugh at  
his *Poverty* , or its  
more miserable con-  
commitant *derision* ?  
Should hee laugh at  
*Hunger*, his *Thirst*, his

3      *The Day of*  
*Nakednesse* , and that  
no *Roofe* vouchsafed  
him covering; save his  
owne *heavenly Arch* ?  
Should *hee* laugh at  
the persecution of his  
*Friends* , and his sepe-  
ration from them , a  
*divorce* of all other  
(next to that of *Soule*  
and *Body* ) the most  
cruell , especially if  
you wel consider the  
*Queene* and glory of  
her

Salvation.

her Sexe, his blessed  
Mother to have beene  
one of *them*? or should  
hee laugh to have his  
sacred Eares scorcht  
with horrid blasphemy  
against Himselfe and  
his Almighty Father?  
Well might hee be sti-  
led the Man of Griefes,  
who exiled from his  
owne heavenly incon-  
ceivable ioyes, could  
never conceive what

Boy

an

an earthly ioy meant :  
 Scarce had this *Holy*  
*Professour* vented his  
*All-saving Doctrine,*  
 but destruction dog'd  
 him at the heeles, and  
*Malice* disgorg'd upon  
 him all her base *Epi-*  
*thets,* as seducing,  
 impious, lunaticke,  
 blasphemous ; nay,  
 some of her vene-  
 mous brood not one-  
 ly call'd, but held him  
 a divell,

*Salvation.*

a divell, and a Tormentor, to whom he he had demonstrated the infallible signes of a *God*, and the tender affection of a *Saviour*.

O strange confusion, caused by a stranger stupidity ! were ever soules but these, so purblind, as to take the *Creatour* of *Light* for the *Prince* of *darke-*

*darkenesse*? never yet  
was there such an ob-  
stinate *ignorance* heard  
of, as to thinke that  
*Vice* and *Vertue* can  
blend. They could  
not but discover all  
the *never erring* matkes  
of *goodnesse* and *truth* in  
his lookes, his words  
& actions; and could  
these brutes imagine  
that *Piety* and *Impiety*,  
*Truth* and *Falselood*  
can



can lodge under the  
same Roofe? that God  
can out of stones raise  
up Children unto Abra-  
ham, wee reade, and  
gladly belceve; but  
here we most unwil-  
lingly finde, that (by  
his *Divine permission*)  
the diuell is able to  
turne men into stones.  
A happy *Meditation* -  
was it of the truely  
humiliated St. Fran-  
cis,

cis, who seeing a  
poore single Lambe a-  
mongst many Goates,  
said to his Compani-  
on, see'st thou that soli-  
tary Lambe? iust so did  
our dearest Messias walke  
amongst the Pharises.  
When Truth had bin  
a long time banish't  
this lower world. shee  
came swimming into  
it againe in a Crimson  
flood of this meeke one,  
and

and his *Martyrs*: who  
as hee was more pure  
and immaculate: so  
was he likewise more  
miserable then any of  
his *Types*. Never did  
halfe a span of life  
containe so many mi-  
series, during his  
*conversation* heere be-  
low, he had nothing  
without him that  
could make him ami-  
able, being contem-  
ned

ned in his owne person, in his Disciples, and followers. Hee was of the blood Royall, indeed; but then when the glory of it was quite eclipsed. Amongst the Israelites, but at a time when they were Captived to the Romans: Borne of a Virgin, but so poore, that she was espoused to a Carpenter:

ter : At his Birth wor-  
ship't by many Shep-  
herds, but by a few  
Wise men, three one-  
ly : Persecuted by  
Herod, and living in  
such a retired obscu-  
rity untill the time  
of his Baptisme, that  
John himfelfe knew  
him not.

. But let us examine  
more particularly his  
miseries, and begin-  
ning

ning with his *Birth*,  
pace on *dolefully* with  
him to his *Death*, by  
which wee shall finde  
that he came into this  
*World*, and continu-  
ed in it with the same  
*misery and ignominy* hee  
left it.

Where was he borne?  
in *Jerusalem*? no. In  
a stately *Pallace*? no.  
Where then? in *Beth-*  
*lem*, a poore *Village*,  
that

irth, that the *World* not  
without *Amazement*  
bymight behold *Obscuri-*  
ndety bring forth *Glory*. In  
his what place in *Bethlem*?  
nu- in a poore *Inne*. In  
me what part of the *Inne*?  
hee in the *Stable*, where  
the first *Ayre* he brea-  
e? thed stunke of several  
In *Ordures*. Hee was  
o. welcomed indeed in-  
b- to the *World* with lowd  
ge, *Musicke*, but it was a  
at wild

n wild one, made by *Blow*  
fo an Oxe and an *Ass* on:  
a His lodging promised *if*  
v neither Honor nor safe *lau*  
a ty, for hee lay with *Her*  
v Beasts, and at their *Bir*  
v mercy; but heere no *Bab*  
A doubt, was to be scene *the*  
t a most pleasing spe-*the*  
t Etacle, a brutish *Inno*-*for*  
t cency worshipping aw-  
c Heavenly. *he*

f No sooner was He *int*  
f borne, but Hee *lost* of  
blood



by Blood in his Circumcisi-  
on: no sooner Circum-  
cis'd, then destin'd to  
safe laughter. Vsurping  
Herod trembled at the  
Birth of this Almighty  
Babe, who was indeed  
the true KING of  
the Jewes. He there-  
fore vowed his Death,  
which to procure,  
he insinuated himselfe  
into the good graces  
of the Wisemen, and  
be-

besought them to acquaint him with the abode of the *child*, that hee also might come and *Worship* him. But when they knowing by *Discretion* and *Revelation*, his bloody meaning, gave him the slip, and returned into their own *Country* another way. Seeing this plot frustrated, hee makes a *Massacre* of all the malignant from

ac From two yeares olde  
hand under (hoping in-  
clusively to cut off  
his new born *Prince*,)  
But whose *immaculate* soules  
Dislew backe to their  
his *Maker*, adorn'd with  
ve heir *Primitive* beauty,  
re and their *innocent* blood  
vtryed for *Uengeance* at  
his hands.

ru- Here also the cruel  
s intentions of this *Ty-*  
alant were deluded, for  
the

24      *The Day of*  
the poverty of this holy  
*Lambe* was his security,  
which did so *Eclipse*  
him, that hee could  
not by his owne lustre  
be discerned and be-  
trayed. Moreover the  
quiet of his parents  
by day, and their sleep  
by night were con-  
tinually disturbed  
with divine *Dreames*  
and *Visions* touching  
his preservation, Alas,  
what

what had this pretty  
one done, that could  
indite this bloody  
monster to study his  
ruine? He had slaine  
none of the

Herodian fa-  
mily, or the  
Jewish race,  
that hee  
should be  
made a Pa-  
rentation\*. It

Though paren-  
tation commo-  
ly signifies the  
performance of  
any office due to  
the deceased Pa-  
rents: yet here it  
signifies the slay-  
ing of those Ene-  
mies, or any of  
their race, who  
slew our Parents,  
or any of our  
blood.

was Love not Malice

C

in-

invited him to descend from his *heavenly habitation* : His comming was to shed no blood but his owne, and that for the *Salvation* of others. Yet was his incomparable *Mother* forced to flie as farre as *Ægypt*, to save the deare life of this *sweete one*, guilty neither in thought, word,

word, nor act.

Long was he band-  
ded to and fro be-  
tweene the *Ministers*  
of the *divell*, who  
now easeth his ser-  
vants, and becomes  
himselfe in person  
his Tormentor. He  
first leads him into  
the *Wildernesse*, ho-  
ping either to starve  
him, or that *hunger*  
would provoke him

to Blaspheme. After  
he had fasted fortie  
Dayes, and fortie  
Nights, hee pro-  
pounds to him a  
tryall of his God-  
head: If, saith hee,  
*thou be the Son of God,*  
*command that these*  
*Stones be made Bread:*  
Now, though Christs  
Omnipotency could  
not onely have tur-  
ned those stones into  
*bread,*



*bread, but the whole  
Globe of the Earth in-  
to one Loafe : yet at  
the devils instigati-  
on he would not do  
it, neither did his  
owne necessity re-  
quire it : and there-  
fore he gave him to  
understand, that his  
food was supernaturall,  
to wit, the Word of his  
Father, a dyet which  
his scorcht pallat  
C 3 could*

could not relish.  
Next he sets him on  
a *Pinacle* of the *Holy*  
*Temple*, where hee  
makes another expe-  
riment of his *Deity*:  
*If*, saith he, *thou be the*  
*Sonne of God*, cast thy  
*selfe downe*, &c. Here  
again, though *Christ*  
could have walked,  
or flowne in the  
*Aire*, or stood fixt in  
it, (a thing no way  
diffi-

difficult to him) yet  
having taken our  
flesh upon him, hee  
would in all things  
doe like a man; and  
therefore there be-  
ing a paire of staires,  
hee would not neg-  
lect the ordinary  
meanes of descen-  
ding. Moreover, he  
was not ignorant,  
that Sathan had im-  
paired the *Text*,  
C 4 which

32      *The Day of*

which sayes, that  
God should give his  
*Angels* charge over  
him \* in all  
his waies : \* Bishop An.  
drews on the Lords  
Prayer.

but a desperate pre-  
cipitation becomes  
not a *Christian*, much  
lesse *Christ* himselfe ;  
and therefore could  
be none of his waies.  
Last of all, hee pla-  
ceth him on the top  
of an exceeding high  
*Moun-*

*Mountaine, where he makes a third prooffe of his Divinity : Having thence shewed him all the Kingdomes of the Earth, and the glory of them , he maks him this large promise , All these things, saith he, will I give thee, if thou wilt fall downe and worship mee : This last Test hee knew to bee*

infallible ; for if hee  
were the Lord of  
*Light*, he would ne-  
ver abase himselfe so  
far, as to worship the  
*Prince of darknes*. But  
heere I cannot won-  
der enough, how  
a *spirit* not dull'd  
by actuating a *fleshy*  
*body*, should bee so  
foolish, as to pro-  
pound that as a re-  
ward of *Christs* wor-  
ship,

ship, which was his owne before; for hee could not but know, that *Christs* Dominion extended not onely over both the *Globes*, but even his owne Hell it selfe.

Finding at length our blessed *Saviour* in all things unanswerable, hee left him, and gave him  
over

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over once againe in-  
to the hands of his  
Damned *Agents*,  
whom hee had fur-  
nished with full in-  
structions how to  
torture, and afflict  
him. After a long  
consultation the i.  
thing their invete-  
ratemalice excepted  
against, was his *Prea-  
ching* (which, though  
it had made others

*Saints*



*Saints*) turned them  
into Furies, an e-  
vident prooffe that  
the doctrine of *Sal-*  
*vation* is loathsome,  
to foules full gorged  
with the surfeits of  
sinne. Truth of her  
selfe is perswasive,  
but passing through  
that mouth, and de-  
livered with so sweet  
an *Eloquution*, so gra-  
tious a *Countenance*;  
mee

mee thinks shee  
should Civilize Bar-  
barisme it selfe, pe-  
netrate the most ob-  
durate hearts, and  
Force Attention  
from the very *Di-*  
*vels*. But these Spi-  
ders suck venome  
from this Rose, and  
seeke to roote it up.  
Here the saying is  
verified, that there  
can be: no society,  
mach

much lesse a friendship between *Truth*, and *Falschood*. They throw stones at him, & drive him out of their Citty, with a resolution to cast him downe from a high Mountaine. *You barbarous Infidels*, hath he upon mature consideration, of all the *Nations of the Earth*, chosen you for his people, and

doe

doe you refuse him  
that elected you? Are  
you of humane race, and  
can you butcher Inno-  
cency it selfe? Shall  
the Sacrifice for your  
sinnes, fall a Sacrifice  
to your Malice? Sure  
you were borne without  
bowells, or the Rockes  
ingendred and brought  
you forth, their flinty  
natur'd issue, to infect  
Mankind with a sa-  
vage

vage cruelty. Why this is the Corner-stone, which taken away, the whole Frame of your wel being here, and your Salvation hereafter consequently totters, and falls into an irreparable, and eternall ruine. But God hath given you over to a reprobate sense, and your Reason and Religion have left you to be guided by your evill  
Desti.

42      *The Day of*

*Destiny. You will, I see, cast your Saviour with your rubbish out of his owne Citty, over which he weepes the diuining teares of her neare approaching destruction. When your Temple, and your Houses burnt round about you, then did Titus, (whom the Romans stil'd, deliciæ humani generis, the delight of humane*

I humane kinde) out of a  
noble and a manly pittie,  
beseech you to save your  
selves ; yet being the  
brood of obstinacy, you  
would not move a foote,  
but saw your owne bo-  
dies consume in fire  
made with your owne  
hands. And Iesus (who  
bath a style above Ti-  
tus, as being *deliciae*  
*coelestium incola-*  
*rum*, the delight of the  
heaven-

44      The Day of  
heavenly Inhabitants  
with his eyes drown'd in  
water, (like the Sunne  
looking through a rainy  
ny Cloud) beheld you  
with Compassion, and  
moov'd you to make him  
the happy means of your  
preservation, from the  
never dying flames now  
ready to embrace you.  
Notwithstanding this his  
mercifull offer, you in-  
gratefull Monsters, at  
once



ants, &c, excluded him  
d out of the earthly Hieru-  
salem, and your  
railed out of the heaven-  
you. But the very dis-  
cussing with you is con-  
fession, and therefore I  
you will leave to speake fur-  
ther to your persons, and  
now proceed to your horrid  
practices and strata-  
gems against our mee-  
kest Master, in the as-  
suming of whose name  
once upon

upon us, we are as much  
honour'd, as he abased  
taking our Nature upon  
on him.

But to goe on in  
my sad relation, The  
Text sayes, he desir  
red to passe into Sam  
maria, but the Samar  
ritans would not  
give admittance to  
his Harbingers. Sa  
than. playes his part,  
and armes all places  
against

smug against him, re-  
sented him as despi-  
seable in the Countrey,  
as the City. To this  
in their insolency hee  
Thereplies nothing, but  
descries his Disciples, James  
S. and John took snuffe  
at it, and said, Lord,  
now wilt thou that wee com-  
e to mand fire to come downe  
Sa from Heaven, and con-  
art,sume them, even as Eli-  
cesas did? But he turned,  
nst and

48      The Day of  
and rebuked them, and  
sayd, yee know not what  
Spirit ye are of, for the  
Sonne of man is not come  
to destroy mens lives  
but to save them.  
Hee let them know  
his purpose new  
was to establishe, and  
propagate his doc-  
trine with the sword  
and the Faggot,  
practice at this day  
very frequent with  
Christi

Christians, betwixt  
whom wee read of  
greater Carnages,  
then betweene them  
and the *Turkes*. He  
gave them to under-  
stand that his Church  
and hee used but one  
kinde of *Armour*,  
*Prayer*. When St.  
Peter ask't this mild  
one, How often shall  
I forgive my offending  
brother? 7. times? hee  
D      answer

50      *The Day of*  
answered, *I say no*  
*unto thee 7 times, but*  
*70 times seven, Math*  
*18. And in the same*  
*place, to shew v*  
*that we should for*  
*give our Neighbour*  
*from our hearts, he*  
*brings in the Parable*  
*of the wicked Servant*  
*to whom his Master*  
*had forgiven a Thou*  
*sand Talents : He*  
 *bids us learne of him*  
*for*

y no for he is meeke, &c.  
, but Lord wee must learne it  
Math of thee, or no where; for  
fame amongst the. Philoso-  
y vphers it is not to bee  
for found. Their cheife  
our good, and thy Beatitude  
, hee are as distant as the  
rable Poles. The Stoick (of  
want all the Philosophical  
after sects nearest in vertue  
how to thine owne) wanted  
Hee Humility, thy owne  
him peculiar vertue. With  
for D 2 the

52      The Day of  
the Aristotelian, mercy  
is contemptible, Revenge  
Laudable; the first mo-  
tions of our affections  
not culpable; whereas  
thou placest thy prime  
happinesse in poorenesse  
of Spirit, in Meeknesse,  
in Want, in Mercy,  
in Cleanenesse of heart,  
in Peace, in Mourning,  
in Afflictions; &c.  
Sweet Jesus thou art  
beyond the Level of our  
imitation



imitation, but not of  
our admiration, which  
shall ever bee fixt on  
thee as its best, and only  
object.

Pardone Pious Rea-  
der my zeale, which  
so often interrupts  
my Method, in that  
it is so inflamed with  
a Holy love of this  
our sacred *Emanuel*,  
that I cannot but  
make a cursory Para-

D 3 phrase

*phrase* in the persecution of his Story. I must now come to the most Execrable of all Acts, the betraying of our blessed *Saviour* by one of his owne Family.

To perfect this their cursed enterprise, they begin with the breach of the Lawes of *Hospitality* (the on-ly

ly stayne of the \* Ro.  
*man Empire*) \*They brib'd K.  
 and make a *Prusias* to betray  
*Hanniball* being  
 strange and his guest.  
 horrible conversion of  
 an Apostle into a  
 Traytor. For thirty  
 peeces of Silver ( a  
 summe despicable  
 in the eye of many  
 a Cutpurse) he sold  
 his soule to Lucifer,  
 and his best friend  
 to his greatest Ene-  
 mies

mies. And the manner of his perfidiousnesse is worse then the crime it selfe; for hee Betrayed him with a kisse, a signe as appropriate to friendship, as the ioyning of the right hands. Him whom he knew to be God; whom his conscience assured him to be without blemish,

to whom he was ob-  
liged by so many  
tyes, as of depen-  
dancy, of instructi-  
on, of affection,  
he delivers over a  
prey into the iawes  
of these ravenous  
*Wolves*. And this  
*Treachery* of his our  
indulgent Redcemer  
both foreknew and  
foretold not long  
before; yet did hee  
D 5. not

38 *The Day of*

not discover any  
displeasure concei-  
ved against him in  
word or look. Nay  
when hee came to  
apprehend him as  
a *Malefactor*, hee  
called him friend.  
I dare all ages to  
produce me such a  
president of *patience*.  
On the fatall instru-  
ment of all his *Tri-*  
*bulations* and *Per-*  
*secutions*

secutions, he bestowes  
this most familiar,  
this most deare title  
of friend. \* Such  
Friends as *O amici, amicus*  
this, *Aristo-* *nemo.*  
tle intends when he  
sayes: *O friends there*  
*is no friend.*

Having bought  
this distressed King  
as a slave at a cer-  
taine price, like such  
they lead him up  
and

and downe, and no  
man offers to rescue  
him, save onely *Pe-*  
*ter*, whose bold *At-*  
*tempt* he stops with  
this Denuntiation,  
al that use the *sword*,  
shall perish with  
the *Sword*. And  
heere wee have ano-  
ther effect of his  
sweetnes in healing  
the *wound* of his *foe*,  
given by his friend.

Those



no Those on whom he  
ue had wrought such  
Pe- miraculous cures; all  
At- forsake him. It is  
ith likely enough, that  
on, the same *Eyes* to  
rd, which hee had resto-  
ith red *sight*, now look t  
nd on him with *scorne*,  
o- and *envy*; that those  
his dumbe *Tongues* to  
ng which he had given  
oe, *speech*, curst & revild  
d. him; that those de-  
ose crepit

crepit *Feet* which he  
had enabled to walke,  
ranne not to *embrace*,  
but apprehend him;  
Nay it is not incre-  
dible, (such was the  
ingratitude of this  
obdurate *Nation*, )  
that they out of  
whom hee had cast  
*Divells*, now called  
him *Divell* for his  
labour. All his be-  
nefits though in-  
finite

he finite, and fresh, an  
 k, ungratefull *Oblivion*  
 ce, seizeth on: Nay, his  
 m; owne servants aban-  
 re. don him, and not  
 he long after, his owne  
 his *Peter* denies him.  
 2, ) Onely a few tender  
 of hearted *Women*, face  
 cast danger, and follow  
 led him, From *Annas* to  
 his *Caiphas*, from *Caiphas*  
 be to *Pilate*, from *Pi-*  
 in-ate to *Herod*, and  
 ite from

from Herod, againe to  
*Pilate*, they hur  
this future *Judge* o  
the living, and th  
dead. Here *Innocen*  
cy is opposed, *Simpl*  
city made a laughing  
stocke, and *Trut*  
trampled on by *Fals*  
*hood*. Here is to be  
scene a *Combate*, but  
an unequall one  
where *Fury* assaults  
and *Patience* layes  
her

ine toer selfe open. They  
hurmillanously, Abuse  
dge of him, both in words  
d thnd deeds. In words  
nocent with severall stings,  
imple detracting, con-  
him contradicting, contu-  
Trutnelious, deriding.  
Falsen detracting, both  
beprivily, and openly:  
butprivily when they  
ne said softly to each o-  
ults her: *If this man were*  
*ayea Prophet, hee would*  
her know

66      *The Day of*

*know what manner of*  
*woman this is. And, this*  
*man Blasphemes. Of*  
*penly, when the*  
*Pharises upbraided*  
*his Disciples with*  
*this Question, Why*  
*doth your Master eat, he*  
*and drinke with Pub-*  
*licans and Sinners &*  
*Also when they de-*  
*praved his Mira-*  
*cles, In Belzebub,*  
*Prince of the Divells,*  
*he*

r ofe casts out Divells.  
 this and, This man is not  
 Of God, because hee  
 theepes not the Sabbath.  
 dedn speeches contra-  
 diction they thwar-  
 Whyed him, as when  
 ate, they said, Thou art  
 Pub- by owne witnesse: Also,  
 s & Thy Testimony is not  
 de- true, and, Thou art  
 ra- not yet fifty yeares old,  
 ab, and hast thou scene A-  
 lls, braham? In Phrases  
 he con-

contumelious they  
reproach't him, as  
*Luke the Fifth*, Say  
wee not truely that  
thou art a Samaritan and  
bast a Divell? and  
who is this that speakes  
Blasphemies? But e-  
specially they re-  
viled him in the  
house of *Annas*, and  
*Caiphas*, as also be-  
fore *Pilate*, and  
*Herod*, Moreover,  
when



hey when hee hung on  
 as the *Crosse*, he heard no  
 Say other language. Last-  
 that ly, they vildly, and  
 and grossly derided him,  
 nd, when hee said the  
 takes Maid was not dead,  
 e but slept, and in the  
 re-house of *Pilate* they  
 the bowed their knees  
 nd to him in dirision.  
 be In his *Passion* againe  
 nd they iecred him, as  
 er, when wee come to it  
 en we

wee shall shew it at  
large.

But these talkative  
wrongs are tolera-  
ble, in respect of  
those committed a-  
gainst him by fact,  
which are more in-  
supportable as being  
centuple greater in  
their Nature and  
number. As Physi-  
tians give their Pa-  
tients Preparatives,  
that

it at that make them lesse  
 sick before they ad-  
 ministrer Stronger  
 medicines, which  
 search the veines, and  
 more offend the sto-  
 mach: So these hang-  
 in men by the lesser  
 tortures inure, and  
 prepare him to en-  
 dure the greater.

*Fex Romuli*, the  
 Cumme of the world,  
 insulted over the  
 Lord

Lord of it ; The  
goe to Boyes play  
with him, they *blind* ft  
and *buffet* him ; and ti  
then bid him ghes ne  
at the Striker. To  
render him a tru *La*  
spectacle of laughter ex  
they change his garb  
ment, and dress th  
him like a *Buffoon* ou  
And (that their *Vilve*  
lany might be comfar  
pleat.) in that face th  
(where

The ( wherein Beauty,  
pity, Mercy, and Modesty,  
blind strove for superiority  
and tie ) they spit the  
hell noysome infection  
Of their Rotten  
true Tongues. But let us  
hither examine how he be-  
gallaves himself in  
the mid'st of these  
foolish outrages: He recei-  
ved them with the  
same Countenance  
face that others doe be-  
nerit

E      nefits:

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nifits ; all blowes  
 hee takes as if they  
 had hit him , being  
 meant to another.  
 But now his endu-  
 ring, and their afflic-  
 ting draw both to a  
 period ; For they  
 clime to the Sum-  
 mity of *Wickedneſſe*.  
 and (thirſting for the  
 laſt drop of his pre-  
 cious blood ) they  
 againe hale him be-  
 fore

ves fore *Pilate*, from  
 hey whom he was to ex-  
 ing pect his last sentence.  
 ner. Here is hee fiercely  
 du- and strongly accused  
 lic- by the *Pharises*, by  
 o a whom, and by *Pilate*  
 hey he is questioned a-  
 m- bout many particu-  
 ße. lars; to which hee  
 the replies nothing at  
 ore- all. Alas to whom  
 hey should hee answer?  
 be- to the *Jewes*? they  
 ore

E 2      were

were plotters and  
Actors, in his Tra-  
gedy. To *Pilate*? he  
was wholly igno-  
rant of the cause,  
They ask't him if he  
were the sonne of  
*God*? had he answer'd  
affirmatively; the  
Maw of their envy  
had beene filled; for  
that confession was  
it they look't for.  
Again, reply Nega-  
tively



and tively he could not;  
for *Truth* cannot lye.  
Nor doe I see why he  
should speake ought  
in his owne defence,  
the fairenesse of  
of whose life was his A-  
er'd pology. They might  
the selfe discern a  
envy staine in the body of  
for the *Sunne*, as in him  
was the least imperfecti-  
on.

When *Pilate* had  
E 3 heard

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heard the uttermost  
they could alladge  
against him, he ac-  
quitted him, but the  
more he spake in his  
defence, the more  
they cryed out, *Crucify*  
*him.* Notwith-  
standing their vo-  
luntation, hee cleared  
him againe, and a-  
gain. At length,  
though *Pilate* knew  
the *Jewes* to have no  
other

other cause; then  
their owne rancor,  
and hatred against  
Jesus. Yet abhor-  
ring their importu-  
nity and clamour,  
and fearing Cæsars  
displeasure (for they  
publikely told him,  
Christ had disho-  
nour'd Cæsar, in call-  
ling himself a King)  
he delivered up this  
Righteous one to bee

E 4 scour.

scourged and crucified by these inhumane Monsters. Yet ere hee gave him up to their fury, hee call'd for water, and washed his hands before the Multitude, saying, *I am innocent of the blood of this iust person, see you to it*; to whom all the people answered and said, *His blood be upon*

upon us and our Children.

Here, not without reverence and astonishment, let us observe three points in this unjust Arraignment very remarkable. First, that God sometimes forceth truth from the mouths of lyars, contrary to their owne intention. Secondly, that

hee compelleth the  
 wicked to cleare the  
 righteous; even when  
 they think they most  
 condemne them, and  
 frames al their actions  
 to his owne ends;  
 when they thinke  
 they are most direc-  
 ted to their owne  
 scop:; not unlike to  
 him who on the  
 Hatches of a Shippe  
 walkes East, when  
 by

Salvation. 35

by the force of the  
Winde hee is carried  
West. Thirdly, and  
lastly, that though  
GODS Iudgements  
move slowly, yet cer-  
tainely at length, &  
when least expected,  
they overtake op-  
pressours, and the  
blood-thirsty.

The first observation  
is made good in  
Caiphas, who with

a

a lowd voyce exclay-  
med, *That one must die*  
*for the people*; which  
(though quite con-  
trary to his mea-  
ning) was indeede  
verified in Christ,  
who died for their  
manifold transgressi-  
ons. Also those who  
call'd him *King of the*  
*Jewes*, sayd most  
truely, though they  
spake it by way of  
scor-



scoffing. The second  
is manifested in *Herod*, who sent him  
away in a *white Robe*,  
which colour even  
yet argued the *inno-*  
*cency* and *integrity* of  
them that wore it,  
though no doubt  
*Herod* cherish't no  
such good opinion  
of him, but held  
him a man guilty,  
and an Imposter.  
The

The third is clearly  
 ly demonstrated in  
*Pilate*, *Herod*, and  
 the whole body of  
 the *Jewish* nation.  
 As for *Pilate*, he be-  
 ing accused to *Caius*  
*Cæsar*, for corrupti-  
 on, and misgovern-  
 ment in his *Province*,  
 hee chose rather to  
 fall upon his owne  
*Sword*, then abide  
 his *Triall*. *Herod* ha-  
 ving

re-ving made an orati-  
 on to the *People*  
 which commanded  
 of not onely their at-  
 tenti-; but ado-  
 ration (as it appears  
 in that with generall  
 ti-acclamations, they  
 vowed it to bee the  
 voice of a God) was  
 by the *Angell* of the  
 true, and iealous  
 God smitten, and the  
*Wormes* immediately  
 devoured

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devoured him. Here  
is a plaine demon-  
stration what *Power*,  
what *Maiesty* is when  
it is deprived of  
*Gods* favour. As a  
*Mirroure* while the  
*Sunne* Plaies upon it,  
sends forth Beames  
that (at once doth  
dazle and delight  
the *Eye*; but (hard  
his luster) looseth  
those rayes, and  
growes

growes dim againe:  
So when God smiles  
on Princes, and ir-  
radiats their mindes  
with Knowledge,  
and Vertue, they  
appeare bright and  
glorious in the eyes  
of all men; but whe-  
nce averring the  
shine of his loving  
Countenance, they be-  
come obscure, and  
there is nothing  
worthy

worthy in them discernable. The truth of this is apparant in *Herod*, who stands heere a poore worm, devoured by his fel-  
lowes.

Nor did this Generation of *Vipers*, the *Jewes* ( though forewarned ) shun the vengeance which not long after fell upon their Heads. For

*Vespasian*

if-*Vespasian* and *Titus*  
th having long besieged  
in their *Citty*, it was  
nds by his *Engines*, and  
m, their owne fire ut-  
fel-terly defaced, ha-  
ving before hardly  
end-escaped *Drowning*  
the in a flood of theirs &  
re- their *Childrens* blood  
the mixt together.

not There were of  
pon them in the space of  
For seven yeares in *Ci-*  
*asian* vill

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 vill and Forraigne  
 Warres these seve-  
 rall slaughters faith-  
 fully collected out  
 of Josephus,

**F**irst, there were slaine  
 at Hierusalem by the  
 command of Florns, 630.

At Caesarea, by the in-  
 habitants there for ha-  
 tred of their Nation, and  
 their Religion, 20000.

At Scithopilis a Towne  
 of Syria, 13000.

At Ascalon in Palesti-  
 na, 25000.

*As so*



Also at Ptolomais, 2000  
 At Alexandria in Ægypt under Tiberius Alexander then President, 50000.

At Damascus, 10000.  
 All these were put to the Sword by Sedition and Tumults.

630. After this there fell in open Warre by the hands of the Romans, and these ensuing.

When Joppa was taken  
 by Cesium Florus, 8400.

In Mount Cabulon, 200  
 In fight at Ascalon, 10000.

Also . . . Againe,

94 Th Day of

Againe, by Strata-  
gem, 8000.

At the taking of Apha-  
ca, 15000.

In Mount Garizin, 11000.

At Jotopa, where Jose-  
phus himselfe was in per-  
son, 30000.

At the taking of Joppa  
were drowned, 4200.

In Tarichæis, 6500.

At Gamala, killed by the  
Enemy, and their own  
precipitation from high  
places, 9000.

Where not one  
humane race escaped  
but two Sisters.

Gif

Salvation. 95

at 4. Giscala being forsaken,  
 000. there were slaine in the  
 pha-fight, 2000. and taken  
 000. Captives, which we num-  
 1000ber not, 2200.  
 In the Streets of Idu-  
 npermea, 10000.  
 0000 At Gerasium, 1000.  
 opp At Macheruns, 1700.  
 4200 In Massada, 960.  
 6500 In Cirene slaine by Ca-  
 by talus the President, 3000.  
 000 In Hierusalem in the  
 2. hime of the siege, 1000000  
 900 Taken Captives which  
 ne wil not number, 97000  
 scape

The whole summe,  
 Gisc (0.

( omitting those which  
perished by Famine, Ex-  
ile; and Mischances ) a-  
mounteth to One Milli-  
on, two hundred thirtie  
and two Thousands, sixe  
Hundred and Ninety.

**T**O these miseries  
I may adde, that  
at this day they can  
not properly be cal-  
led a *Nation*, being  
dispersed heere and  
there, ( like *Rogues*  
and *Vagabonds* ) —  
he

the face of the Earth,  
having in all Coun-  
tries, Mulcts impo-  
sed on their estates,  
and in some them-  
selves enioyned to  
weare a *marke* on  
their Clothes, wher-  
by they may bee di-  
stinguish'd from o-  
ther honest men. I  
may also truly a-  
uerre, that no people  
under Heaven, hath  
F so

so much degenera-  
ted from the primi-  
tive purity of their  
*Religion*—,

*See M. de Plessis*  
in his *Traict. of*  
*the Jews.*

having de-  
filed it with intro-  
duction of innume-  
rable new *Ceremonies*,  
and alteration of the  
old. But withall  
must confesse ,  
know not what *Na-*  
*tion* else hath strictly  
kept her *Integrity*,  
they

they having never  
yet matched out of  
their owne Tribes  
and Race.

I must withall

insert this

caution, that

I speak not

of Prose-

lites, but of

legitimate

\* Jewes by

Father or

Mother, or

they

*\* Proselytes were  
such Heathen  
people as discla-  
ying Paganisme  
became converts,  
and joyened them-  
selves unto the  
Church of the  
Iewes. A Jew by  
father or mother,  
was called an He-  
brew, but he who  
was a Jew both by  
father and mo-  
ther, was stiled  
an Hebrew of He-  
brews, and such I  
here speak of.*

F 2 both

both. I professe seriously, that nothing amazeth mee so much, as the contemplation of the unparallel'd obstinacy and impiety of this seed of *Abraham*, chosen by *God* to be the dispensers of his *Oracles*. A lamentable prooffe of this, is the murther of many thousands of *Christians*,



ri-  
ng  
to  
n-  
he  
na-  
of  
am;  
be  
his  
nta-  
s, is  
ma-  
Chri-  
ians,  
stians, for the abho-  
minable Crimes of  
these *Miscreants*. For  
though these two  
*Religions* are as farre  
from each other in  
Nature and distance,  
as *Heaven* and *Earth*,  
yet the *Romans* often  
confounded them :  
which wee may per-  
ceive by this, that in  
their *persecutions* they  
seldome or never di-  
F 3 stin-

stinguisht them.

Many (not verſt in Story) raile at *Tacitus*, and others for inveying againſt the *Chriſtians*, and the *Jewes* of thoſe times.

But what *Hiſtorian* could abſtaine from a ſevere cenſure of them, when hee found the later day-ly dragg'd to *Execution*, for ſuch villanies

nies

m. nies as the very ima-  
 in gination of them  
 ci- (could it be detec-  
 for ted ) ought to be as  
 the punishable as the  
 the Action ? Should any  
 nes. but a *Christian* read  
 rian their damn'd facts in  
 om any of the *four E-*  
 of *vangelists* , he would  
 hee throw away the *Bi-*  
 day- ble as a Fable , not  
 recu- thinking it credible,  
 illa- there could be such

nies F 4 inhu-

104      *The Day of*  
*inhumanity in men.*

And I am confident, had *Pliny* believed as much of them, as we know, that they had not only rejected, but buffeted, spit upon, scourg'd, and crucified their legitimate King, and Redeemer, hee would not have vouchsafed them room amongst his four-

fi-  
pe-  
of  
w,  
not  
but  
on,  
uci-  
mate  
mer,  
have  
nem  
his  
ure-  
foure-footed Beasts,  
but have plac't them  
amongst his craw-  
ling creatures, and  
venemous Serpents.  
And with such they  
deserve to be rank'd,  
as not worthy to re-  
taine the name of  
*Men*, having long  
since put off the Na-  
ture.

Those guiltlesse  
hands (which so  
F 5 often

often hee had lifted  
up to his *Father* for  
their *Conversion*) they  
binde so fast, that  
the *Cord* eates into  
his *tender flesh*. On  
that *Head* wherein  
*Universall Wisedome*  
was contained, they  
set a *Crowne of Thornes*  
so fast, that his pu-  
rest *Blood* runnes in  
streames downe his  
*sweetest Face* : That  
*Body*

Body ( which *White-  
nesse* and *Symmetry*  
consulted to make  
lovely above all o-  
ther ) they unmerci-  
fully and uncessant-  
ly whippe from the  
top to the bottome,  
so that from head to  
foot hee was but one  
continued *Sore*. On  
his shoulders they  
lay his weighty *Crosse*,  
and left with a fall,  
he

he should ease himselfe of his Burthen, they shoulde him up on all sides : If at any time hee lag, these *Butchers* beat, and *kick* him on, as if hee were a *Beast*. But seeing him faint, and fearing hee would dye, before hee had undergone all the paines provided for him, they load



m- load an obvious  
en, *Stranger* called *Simon*,  
im with his *Crosse*. And  
: If and thus they lead  
ag, him to be made an  
eat, *Oblation* for the sins  
as of the whole *World*.  
east, See the love, and  
int, *Humility* of this our  
hee dearest *Messias*; he  
fore saw they would not  
one take up his *Crosse*,  
pro- and follow him, he  
hey takes it up himselfe,  
oad and

and followes them.  
All this was done  
by the eternall de-  
cree of his Father,  
for there was found  
no *Sacrifice* under the  
*Law* powerful enough,  
to appease the *wrath*  
of *God*, iustly con-  
ceived against Man.  
Wherefore Man must  
for ever suffer, or  
the *Sonne* of *God* once  
for him, whose suf-  
fering

fering onely was of  
*Vertue* sufficient to  
 worke this blessed  
 reconciliation: For  
 the *Passion* of *Christ*  
 was suteable to his  
 person; his person of  
 infinite excellency,  
 could not bee so a-  
 bashed without infi-  
 nite *Merit*, accrued by  
 such *Humiliation*. His  
 dying was more the  
*Equivalent* to all the  
*Worlds*

*Worlds* frying in *Hel*  
everlastingly. Here  
the foolish *Atheist*  
scoffs us, demanding  
how it was possible  
that *God* should suf-  
fer. Heare thou  
prophane wretch the  
the voyce of the  
*Church*. *God* is said  
to suffer by *Union*, who  
could not suffer by  
*Nature*. Heare a-  
gaine blinde *Infidel*;  
Hee

Hee who dyed on the  
 Crosse and lives eter-  
 nally ; hee who suffers  
 on Earth, and not in  
 Heaven ; whose Body  
 suffers and yet not hee  
 with his body ; he who  
 is overcome by Death,  
 and yet vanquisht it,  
 although hee be not one  
 in Nature, yet hee is  
 one Redeemer, and one  
 and the same Person.  
 As the Soule and the  
 Body

115      *The Day of*  
*Body are Different*  
*things, yet make but one*  
*man.*

Wee now arrive  
at the abridgement  
of his *Story*, his *Pas-*  
*sion*, and at the *Con-*  
*summation* of his *Hu-*  
*mility*, his *Death*.

A *Man* would  
thinke it had beene  
paines enough for  
him to beare his  
*Crosse*, without  
ing

ent ing more upon it:  
one But their malice is  
ive insatiable, and they  
ent cannot imagine how  
Pas- they can inflict, or  
Con- he indure too much.  
Hu- His hands soft as those  
of Mercy, his feet ne-  
ver swift to shed their  
uld blood, they pierce  
ene with massie Nayles,  
for which they drive in  
his with as little remorse  
eas if bee were made,  
ing of

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 Hu- of Mercy, his feet ne-  
 ver swift to shed their  
 uld blood, they pierce  
 enew with massie Nayles,  
 for which they drive in  
 his with as little remorse  
 ear as if bee were made,  
 ing of

*of Wood.* They scoffed at him; and Nodding with their heads, and bending their knees, they salute him by the name of King of the *Jewes*. Nay, they utter such blasphemies, that I wonder they were not attended with a Thunderbolt. They not onely dare him of himselfe to descend, but his father,

to

to fetch him downe;  
Who could in a mo-  
ment have com-  
manded one *Angell*  
to have destroyed  
them, and their Coun-  
treys, and have left  
it to bee demanded,  
where *Judea* was.  
becoming as thirsty in  
the heate of this cru-  
ell Conflict betwixt  
the *Flesh* and the *Spi-*  
*rit*, as the *Earth* is  
to under

Under the reigne of  
the *Dag-starre*, hee  
desires drinke, to  
whom they proffer a  
base beverage made  
of *Vinegar* and *Gall*  
two ingredients not  
good enough for the  
drench of a Horse  
Three of the *Evangelists*  
affirme, that the  
who were crucified  
with him, reviled  
him also: But Saint  
*Luke*

of *Luke* saith, that one-  
heely one was faulty.  
to Which Difference  
fer *Saint Austine* thus re-  
made conciles, that at first  
Fall indeed they both vi-  
no liſt' de him, but that  
r the one of them by a sud-  
orſe daine inspiration, in-  
ange ſtantly repented, and  
the rebuked the other,  
iſie ſaying, *Dost thou not*  
vile ſeare God, ſeeing thou  
Saint *art in the ſame condem-*  
*Luk nation?*

124      *The Day of*  
*nation? and we indeed*  
*iustly, "for wee receive*  
*the due reward of our*  
*deeds, but this man hath*  
*done nothing amisse*  
*and he said unto Iesue*  
*Lord remember me*  
*when thou comest into*  
*thy Kingdome.*

I will not here  
with some conclude  
that this good Thier  
was hee who was  
on the right hand

of our Saviour, and  
 that it was not with-  
 out the special pro-  
 vidence of God; nei-  
 ther will I deny it: It  
 shall suffice me, that  
 Christ said to him,  
*This day shalt thou bee  
 with mee, in Paradise.*  
 None of the Roman  
 Cæsars either on his  
 Tribunall, or in his  
 Triumphant Chariot,  
 could have spoken so  
 G brave.

bravely and power-  
fully, as our Saviour  
here did in the extre-  
mity of his Agony.  
This day will I make  
thee a Governour of  
Provinces, or, This  
day will I make thee a  
sharer with me in all my  
Glories : Or, This day  
will I give thee com-  
mand over Legions: Or,  
this day will I divide  
the habitable World into



two parts, and accept of  
that halfe thou refusest;  
This is all Cæsar  
could have said.  
These Offers are  
scant, and narrow,  
in respect of the pro-  
mise here, made by  
our Omnipotent Re-  
deemer: This day of a  
Publican, I will make  
thee a Saint; This day  
of a Malefactor, I will  
make thee a Martyr;  
G 2 This

*This day I will translate thee from Earth into the Impyriall Heaven; This can be no other then the voice of an Almighty Saviour. O happy, O blessed Day! wherein Sinne is depressed, the Sinner exalted, and the Gates of Heaven heretofore shut against him, now opened to him, by God himselfe; where*

where the Honour e-  
qualls the Benefit.  
The entry into Pa-  
radise heretofore was  
guarded by a Cheru-  
bin, having a flaming  
Sword in his hand.  
The Fire is now ex-  
tinguish'd, the Sword  
taken from him, and  
now there is no  
guard upon it. Nay,  
that no man might  
despaire of entrance,

130      *The Day of*

it is first of all opened to a *Thiefe*, in whose soule before his conversion, vices were as thicke, and as surely rooted as the *haire* in his head. The *Jewes* who lay claime to *Sanctity*, (as onely proper to them) are reiected. He who at first was able to forme *Mine*, can now forme himselfe

selfe a new people.  
Hee that before con-  
demned the proud  
*Pharise* in the *Tem-*  
*ple*, now iustifies the  
pensive *Theefe* on the  
*Crosse*. It was now  
about the *ninth* *houre*,  
when *Christ* full of  
*anguish* both in *Soule*  
and *Body*, cryed out  
with a loud voice,  
*Eloi, Eloi, Lamasa-*  
*bachthani, My God,*  
G 4 my

*The Day of*  
my God, why hast thou  
forsaken me? Here the  
the *Atheist* steps in a-  
gaine; and asks  
how hee could de-  
spaire, and be a *God*?  
to whom I vouchsafe  
this answer, that  
heere is to be heard  
only the voice of the  
flesh, which denotes  
not at all the sepe-  
ration of *God* from  
his *Humanity*, but  
the

the Calamity of his  
*Humanity* it selfe; for  
 hee could not bee  
 forsaken by *him*, from  
 whom he could no  
 way bee seperated.  
 But that thou maist  
 be certaine, this  
 could bee no lesse  
 then a *God*: behold  
 heere *Nature* her selfe  
 suffering with her  
 Lord. From the first  
 houre saith the Text,

G 5 There

*There was a generall  
darknesse over the whole  
face of the Earth. Nor  
was this a common,  
but a supernaturall  
Ecclipse, as testifieth*

*Saint Au-* Lib. 3 de civit  
Dcl. cap. 15  
*stine: Quam*

*solis obscuracionem non  
ex Canonico Syderum  
cursu accidisse satis o-  
stenditur, quod tunc  
erat Pascha Judeorum:  
nam plena luna solem-  
niter*



niter agitur : It is evident, saith he, that Eclipse of the Sunne not to have happened by the ordinary, and orderly course of the Starres, it being then the Passover of the Jewes, which is solemnised at the full Moone. And this was it that gave occasion as is the common opinion, to that memorable Exclamation

136      *The Day of*  
mation of *Dionisius*  
the *Areopagite*, residing  
then in *Ægypt*: *Aut*  
*Deus Naturæ patitur,*  
*aut Machina mundi*  
*dissolvetur*: Either the  
God of Nature suffers,  
or the Fabrick of the  
World will be dissolved.  
And hereupon too,  
as it is thought by  
some, was erected  
that Altar at *Athens*  
*Ignoto Deo*, to the un-  
knowne

knowne God. *Acts* 17.

23. I am not ignorant that some think that *Eclipse* was confin'de within the borders of *Judæa*, which opinion I rather incline to, because if it had beene generall quite over the *World*, *Tacitus*, and the *Historians* of that time must of necessity have mentioned

tioned it, *Judaea* being then subiect to the *Roman Empire*. Nay, the ensuing *Age* would not have buried in silence a thing so strange and miraculous. Howsoever, it cannot be denied, but that it was certainly beside, and above the course of *Nature*. Neither ought it produce wonder,

wonder, That th  
Sunne in the Firma-  
ment of Heaven should  
suffer, when the Son  
of Righteousnesse suf-  
fered upon Earth.

You seed of Perdition  
what have you done?  
your Blasphemies, and  
Iniquities have chased  
the all gladding Light  
out of Heaven, and  
you now are left in a  
Cimmerian darkenesse, a  
presage

140    *The Day of*  
presage of that you shall  
eternally dwell in. And  
will not this moove you  
to acknowledge your Po-  
tent King, and Re-  
deemer? The Vaile  
of your Temple rents, and  
falls with him who  
taught the ever living  
truth in it, in token  
that all Prophecies of  
his death are now fulfil-  
led; and will not this  
perswade you to prostrate  
your

your selves before him ?  
No , no , all things in  
Heaven , and Earth  
resent his Death , save  
obstinate you onely . The  
Earth it selfe trembles ,  
but you quake not . The  
Rocks split , but your  
Adamantine hearts are  
of prooffe against all his  
Calamities . The graves  
open , but your bosomes  
are shut . The Dead  
with him arise , but you  
lye

lye Still wallowing in  
your owne filthy enor-  
mities. Yet this is no  
wonder ; for they were  
dead in Nature , you  
in sinne ; whose weighty  
burthen lies so heavy  
on you , that you cannot  
possibly get up. Hee is  
yet alive, yet sue to him,  
of whom never any  
begg'd in vaine. You  
see hee is willing to  
remit your trespasses,  
in



in that hee bath in the  
very height of his tor-  
ments prayed to his  
Father for you. Hee  
is now giving up the  
Ghost; yet call on him  
for mercy; that with  
his last gaspe hee may  
pronounce your pardon.  
But it is now too late,  
hee is dead to you, and  
you to Grace: He bath  
now finished this great  
worke, and commended  
his

144      *The Day of*  
*his hands , that will*  
*keepe it as the apple of*  
*his Eye.*

Having scene how  
they used him in his  
life , let us now  
make an inquiry,  
whether or no they  
behaved them selves  
to him more reve-  
rently ( being dead.)  
When the *Body* of  
their *Soveraigne*, and  
*Saviour* had hung  
many

will many Houres be-  
of twene his *Footstole*,  
and his Throne, they  
take it downe, not  
his with a resolution to  
ow honor it with burial,  
ry, but to mangle, and  
they deface it. They  
ves thrust a Speare into  
ve- his side, out of  
d.) which ranne *Water*  
of and *Blood*, the repre-  
and senters, as some  
ing thinke, of his two  
any mi-

misticall Sacraments. a  
His Coat being seam-  
lesse, and therefore be-  
not divideable, they do  
cast lots for. And so  
then they left him P  
Naked as a preyt  
to the Beasts of the  
Earth, and the foules  
of the Ayre. But he  
is otherwise provided  
for by his Hea-  
venly Father, who will  
sendeth *Joseph of Arima-*  
*them at the*

nts. a iust man & a Coun.  
am- cellor (who refused to  
fore be present at the con-  
they demnation of *Iesus*)  
And to beg the body of  
him *Pilate*, which ob-  
preyained, he foulded  
it in fine *Lynnen*,  
ules and layd it in a new  
at he *Sepulcher*, where ne-  
o- uer man was laid be-  
Hea fore. And heere not  
who without sighes, and  
of *Teares*, and groanes  
athe I

I leave him, the ut-  
bounds of this dis-  
course being his  
*Death and Passion.*

But I forbid not  
thee, O my Soule  
to repeat, & revolve  
within thy selfe the  
dignity of thy *Save*  
*our*, and the indig-  
nity of his suffer-  
ings. We discern  
some sparkes of the  
brightnesse and glo-

ry of his Beauty in  
 his creatures, but  
 the ioynt stocke of  
 their whole life can  
 no more expresse him,  
 then can a *Gloworme*,  
 the *Jubar* of the *Sun*.  
 O fixe thine Eyes  
 here for ever, and  
 lose thy sight toge-  
 ther with this ob-  
 iect. Consider, O my  
 Soule, that to rai-  
 some thee, this Ma-  
 H ster-

sterpeece, this utmost  
endeavour of Na-  
ture and the Holy  
Ghost, offered him-  
selfe a most willing  
Sacrifice. Rise, saith  
hee, behold he is at hand  
that doth betray mee.  
And in another  
place it is said, *Jesus*  
therefore knowing all  
these things that should  
come upon him, went  
forth, and said unto  
them



them, Whom seek yee?  
They answered him,  
Iesus of Nazareth. Je-  
sus said unto them, I  
am hee, &c. Heere  
he meeteth sedition  
halfe way, gazeth  
her in the face, and  
fearelesse confesseth  
his name.

And some Athanas. de  
incar. Thomas  
3 Sum. learned De-

vines thinke that he  
would not die by  
H 3 disease

152      *The Day of*  
disease, or age, lest  
he should seeme to  
leave this life a-  
gainst his will, or  
out of Naturall in-  
finite Common to  
all.

But with his  
unvaluable *Worth*,  
Ballance the Af-  
fronts and Mife-  
ries Hee Endu-  
res :

First



1. **T**His *Lord of Lords*  
that frees the *cap-*  
*tiv'd*, and illuminates the  
*blinde*; is apprehended,  
and bound like a Theefe.

2. Nay, they preferre a  
Theefe and a Murderer  
before him, demanding  
*Barrabas* to be released,  
and him to be Crucified.

3. Call to mind againe,  
oh my *soule*, that for thy  
*Crimes* hee carried his  
owne ponderous Crosse,  
and groaned under the  
H 3 weight

weight of it: which that the other two did, that suffered with him, wee read not.

4. Meditate also, that for thee he was scourg'd, in which hee underwent, divers punishments due to severall offenders. It was the custome amongst the Antients, to strike the indocible on the head, their servants which they cast out of doores on the necke, those who were ordinary delinquents on the face and their more heinous

nous Criminals all over the body: *Christ* endured all these. They stricke his *Head* with a wand or rod, his *Face* and *necke* with their fists, and his whole *body* they whipt with rods and scourges.

5. But weigh withall, that the lashes given his *soule* by the tongues of Blasphemers and deriders, were more intolerable then the former.

6. Contemplate too, that his *Torment* was much augmented by the very thought of the in-

H 4 famous

famous company he suffered with : for they plac't him in the midst betweene two Theeves, as if hee had beene their instructor and seducer.

7. Neither canst thou beleeve, O my *Soule*, but as hee had more grace, so hee had more shame then other men, which must needs be infinite, in that hee was become a naked Spectacle to his greatest Enemies, not having any vaile to cover those parts which *humane Nature* would have hidden

hidden from the eye.

8. He suffered also in his estate, goods, and friends, of the first of which hee was stripped even to the skinne, and of the latter (consisting of his owne deare Disciples) forsaken.

9. And hee was grievously troubled in mind which did compassionate, his fellow feelers standing under the *Crosse*, (as his Mother and others) and repine at the insolent fury of his foes.

H 5 10. His

10. His Fame and Reputation (deare to him, as his owne eyes ) is not onely question'd, but defil'd with false and base aspersions, for they termed him a *Seducer*. Observe also, ô my soule, that hee suffered in regard of the *place*, the *time* and the manner of his *Death*.

11. First, in respect of the *place*, which was *Hierusalem* it selfe, where he was once wel knowne, & honored for the *miracles* hee



Re- he had there performed.

him,  
not  
but  
and  
ney  
cer.  
le,  
re-  
me  
his  
of  
e-  
e  
&  
s  
e

12. Secondly, in consideration of the *time*, of the *yeare*, and of the *Day*, (the feast of the Passeeover being then celebrated) which to solemnize. a great multitude and concourse of people resorted thither, so that hee had the eyes of all the World upon him. Agayne, it was upon the sixt houre of the day, with us the twelfth, when all men were up & ready, & walking abroad.

13. Third.

13. Thirdly in regard of the kinde of Death, he did undergoe, to wit the Cursed Death of the Crosse.

14. Remember also, O my better halfe, that his *Passiō* was aggravated, by reason of the natural complexion of his Body; for it is certaine his Body was of a most admirable and delicate Temper, as being organiz'd by the Holy Ghost himselfe. And hence it came to passe that being thus  
formed

formed without any defect, or error in Nature, there was no conflict betweene his Flesh and his Spirit. Wherefore his Spirit by strong consequence must love his flesh, better then any other Spirit or Soule can, or ought to love its body.

15. And it is very worthy thy serious Meditation : That his anguish was increased in respect of the quality of those members in which hee most

most suffered, as his begu  
hands and feet, which the  
are nervous, and most me  
perceptive, and most ap-very  
prehensive of paine. of h  
how  
he  
wh  
to  
gi  
hi  
if  
cl  
fr  
m  
r  
h  
t

16. Moreover consider  
O my Soule, that his  
passion was exacerbated  
in regard of the diutur-  
nity or long continuance  
of it. The Holy *Martyres*  
who have perish't by  
fire, water, or the sword,  
have quickly finish't  
their *Martyrdome*, which  
the same howre, or the  
same Sunne hath seene  
begunne

his begunne and ended. But  
which the passion of thy Redee-  
mer endured from the  
very instant (as it were)  
of his conception to the  
houre of his Death. For  
hee certainly foreknew  
what his Humanity was  
to suffer, the very ima-  
gination whereof made  
him sweat blood. Finde  
if thou canst what parti-  
cle of his life was free  
from persecution. But  
more eminently it endu-  
red from that dismal  
houre after Supper, to  
the Ninth houre of  
the

the Sixt Holy day  
Wonder not therefore  
that his Soule was sad  
and heavy, since he was  
most cruelly torur'd in  
all his senses. His eyes  
on the other side saw the  
*grim* and *fierce* lookes of  
his *Executioners*; on the  
other, the amiable coun-  
tenance of his *Mother*,  
and his other female  
*Votaries*, together with  
his beloved Disciple, all  
which (as he was man)  
he was loath to part with.  
His Eares heard nothing  
but insulting, and deri-  
ding

dayling Blasphemies. His  
before Taste was distasted with  
sadd most bitter and loath-  
was some potion, being a  
d in compound of Vineger  
eyes and Gall. The paine he  
the endured in his feeling,  
s of was diffus'd cleane  
the through his body, his  
un- Nostrills drew in no-  
ver, thing but Noysome  
ale stinks, and dampes ari-  
th sing from putrified Car-  
all kasses, for it was the com-  
) mon place design'd both  
h. for the Execution and  
g buriall of Malefactors,  
i- which is implied in the  
g name

name they gave it, *Golgotha*, in our Tongue  
the place of Dead men  
sculls.

And if wee followe  
some of the Hebrew In-  
terpreters, this is the  
very place, wherein  
*Adam* long since was bu-  
ried, for the truth of  
which, I wish I had some  
better authority than  
that of a Jew. But if  
bee true, it is question-  
lesse not without the spe-  
ciall providence of God  
that sinne might first  
lose



Goose his force there  
where hee first gathered  
men strength. And this is the  
Master-comfort of a  
Christian (without which  
we were lesse happy  
then the Heathen ) that  
at the second comming  
of Christ hee shall rise in  
blessed Glory , in despite of  
Death, whose sting shall  
be taken out , and hee  
live with G O D for  
ever. And this infinite  
benefit is an effect of his  
Passion,

• **O** Hasten Lord Iesu  
that ioyfull day, which  
all thy Elect haue, and  
doe still long to see; when  
Death and Time shall lay  
their Scepters, as I doe  
now my selfe, prostrate  
before thee. Then shall  
I, and neuer till then, be  
truely blessed, in singing  
(with all the Saints and  
Angells) Halleluias e-  
ternally to thy most  
glorious name,

AMEN.

F J N J S.

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